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THE

Lord Biſhop of *BANGOR*'s

SERMON

Preach'd before the

KING

At the ROYAL CHAPEL at St. *James*'s,
On the 29th of *MAY*, 1716.

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At the ROYAL CHAPEL at St. James's,

On the 29th of MAY, 1716.

By the Right Reverend Father in God,

BENJAMIN Lord Bishop of BANGOR,

And Lord Almoner to His MAJESTY.

Published by His Majesty's Command.

LONDON:

Printed for JAMES KNAPTON, at the Crown in St. Paul's Church-yard. 1716.

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PSALM CXXVI. 3.

The Lord hath done great things for Us; whereof We are glad.

IN all great *Revolutions* of *States* and *Kingdoms*, which We are called upon to commemorate in a public Manner, We must consider what Concern We our selves have, in the lasting Effects or Consequences of them; and what ought to be the real Ground of our Joy upon such Occasions.

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If We feel no kindly Influences from them upon our own Affairs; it will be Impoſſible to warm ourſelves into any Diſpoſition of Mind that can be call'd *Thankfulneſs*: Which muſt always be founded upon ſomething, in which We ourſelves have a part. They will be only like other *Hiſtorical Matters of Fact*; ſomething to amuſe and entertain Us; ſerving to pleaſe our Curioſity, but not to raiſe our Gratitude. And if We feel the Sentiments of Joy and Thankfulneſs, riſing in our Breaſts, from ſuch Principles and Motives, as no True *Chriſtian*, *Proteſtant*, or *Britann*, ought to entertain: Our Joy then becomes the ſame with the Joy of our *Worſt Enemies*; and the Expreſſions of it no better than the Tokens, either of our Blindneſs, or of our Corruption.

In *this* Nation particularly, it is certain that, in all Affairs which concern our *Conſtitution*, either in *Church* or *State*, nothing can be more abſurd, than for the

Friends of both, and the *Enemies* of both, to have the ſame Mouvements and Paſſions, upon the ſame Occaſions. It is impoſſible for a *Proteſtant*, if He knows what that Word means, to raiſe his Joy upon the ſame Foundation with a *Papiſt*. It is impoſſible for a Lover of his Religion, and his Country, to rejoyce with Thoſe who firmly believe it to be their Duty to rejoyce in nothing more, than in the Ruine of both.

As our Joy therefore, could not poſſibly diſcover it ſelf upon *this Day*, if the Providence of God had *done Great Things*, not for *Us*, but for our *Forefathers* alone; and had permitted *Them* to ſtop the *Bleſſing* from deſcending, or to convey down a *Curſe* inſtead of it: And, as *Our* Joy cannot, in the Nature of things, be the *Joy* of our *Enemies*; becauſe it muſt be raiſed upon ſomething of *our own* Happineſs, which They have hitherto always made inconſiſtent with *Theirs*: Let Us now proceed upon this Foundation, and conſider,

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The *Great Things* God *hath done for Us*, in that whole *Scene* of *Providence*, which *this Day* opened.

This will naturally fix our Minds, in a more particular Manner, upon the *Bleſſings*, in which We are immediately concern'd.

And this will unavoidably lead Us to *ſome Thoughts* of Importance to the preſent and Future Intereſt of the Nation.

Now, the Whole *Scene* of Providence, which *This Day* opened, and which, taken in one View, can alone be ſaid to make *this Day* a Bleſſing to *Us*, is indeed a *Scene*, full of a long Train of Incidents, and a vaſt Variety of Circumſtances, enough to make both *Prince* and *People*, in this Nation, for ever Wiſe and Happy.

The

The firſt Part of it, is a *King* reſtored to his *Kingdom*; with his *Brother*, in view, to ſucceed Him: but this, not till, on one Hand, *He* had ſeen, both by Example, and Experience, how terrible in it's Effects, the popular Dread of *Arbitrary Power* could ſhew it ſelf, whenever it was ſet on fire; and not till, on the other hand, his *People* had ſufficiently felt how great an Evil the want of their *Legal Government* was.

One would think, here was a plain *Middle way* of *Wiſdom* and *Happineſs*, pointed out, even by *Senſe* it ſelf. But there was another, and a very different Turn given to this Affair, by the Indefatigable Workings, and Artifices, of our Enemies. An Univerſal Madneſs of *Loyalty*, (falſly ſo called,) as well as of *Manners*, preſently took place: And the *People* came preſſing in Throngs, beſeeching to be accounted Slaves, rather than Subjects; and begging, in Words, for Opportunities

of *Unlimited Submiſſion*, as if they were begging for *Acts* of *Grace* and *Favour*. The View in *Thoſe*, who then had the Direction of their Paſſions, was to keep that Spirit up to a pitch, till a *Popiſh Heir* was ſecure of the Throne. Nor could all the Knowledge of the Nature and Principles of *Popery*; nor the avowed Contradiction of it to the Religion and Liberties of their Country, engage the Hearts of many; or divert them from the Reſolution of truſting the whole Concerns of a *Proteſtant Nation*, in the Hands of a *Popiſh Prince*: Who at length took poſſeſſion of the *Throne*, to which He was thus called.

Nor had He enjoyed the Power long, before He obliged His Friends with frequent Trials of the Sincerity of their Profeſſions. For, as it appears, He had ſo much better an Opinion of their Integrity, than his *Predeceſſor* had, that He really thought them in earneſt; and reſolved to hazard all, with a dependence upon the Honeſty

Honeſty of their ſolemn Promiſes of *Unbounded Submiſſion.* This indeed proved fatal to *Himſelf*, in the Event: But, in all humane appearance, was much more likely to have proved fatal to the whole Nation.

If We ſtop a little here, and conſider this Unhappy *Prince*, poſſeſs'd of all the Power our *Laws* could veſt in Him, and flatter'd with a Power above all Laws; and armed, in all humane Appearance, with a ſufficient Force to put his Reſolutions in Execution; We may ask any *Proteſtant* in the *Nation*, if He will but put himſelf into that poſture of Mind in which every one felt himſelf at that Seaſon, What was *then* become of the *Bleſſing* of *this Day?* And, what would it now have avail'd Us, that our *Forefathers* ſaw their *Legal Conſtitution* reſtored to them, and rejoyced to ſee it; if the very *Reſtoration* of it had proved, in the Iſſue, the Ruine and De-

ſtruction of all the *Legal Rights* of their *Poſterity.*

But the Grand Deſign of Providence extended much farther. There is a *Principal* part of it yet behind: And this was, to make it a laſting Bleſſing. And the Way was laid for this, in a method, if you conſider it in itſelf, the moſt eaſy and natural; as *Providence* always loves to work by humane Means; if you conſider it in that great variety and viciſſitude of Circumſtances attending it, the moſt inſtructive and uſeful to a *Nation*: And, if you conſider it with regard to the many Probabilities that ſeem'd to weigh againſt the ſucceſs of it, little leſs than miraculous. When it was fix'd by *Providence* to bring about the *Reſtoration* of the *Royal Family*, and the *Legal Conſtitution* of this *Kingdom*; and to continue it a *Bleſſing* to the Generations to come; it was neceſſary, in order to this, to make ſuch a Diſpoſition of Affairs, as might be ſuitable, and adapted, to the Accompliſhment

of

of it. But first, the *Nation* was to feel many and various Trials; many Vicissitudes of Hope, and Fear; many Conflicts between the Attempts of *Popery*, and *Slavery*, on the one hand, and the strugglings *of True Religion*, and *Liberty*, on the other; before so great a Work could be concluded. And *then*, at length, the Embarrasments of Humane Madness were to be disentangled; and all the Plots and Efforts of Cunning and Power, united in order to intail a Curse upon all Posterity, where God design'd a Blessing, were to be dissipated, and scatter'd into Air.

With a View to this, a *Prince* was born some Years before the *Restoration*, that He might be ripe, both in Age, and Abilities, for the performing the great Design, just when those Attempts should be ripening into Execution: And was afterwards, by a kind Disposition of Providence, to make the way the easier, married into the same *Royal Family*, from which He descended. And accordingly, when

when the Scene of Ruine was opened ſo plainly that no Eye was *then* too blind to ſee it, He appear'd in all the maturity of Wiſdom, and vigour of Action: a Prince, inur'd to Labours and Hardſhips from his Birth; prepared for the great Work, by his perſonal Accompliſhments; directed to it by his Deſcent, and his Marriage; and qualified for it by his Intereſt and Authority *without*, as well as by an Uncommon Greatneſs of Soul *within*. Such a peculiar Conjunction of every thing deſirable in the Perſon, to undertake a Work, hazardous enough, one would imagine, to deterr the Greateſt Minds from thinking of it; and ſuch a Diſpoſition of the various Intereſts of the *States* and *Kingdoms* of *Europe*, as both required and ſupported the Undertaking; muſt appear very ſurprizing, in ſo critical a moment of Time: When, if we ſpeak within the compaſs of Humane Views, nothing but ſo unparallel'd a *Combination* of *Circumſtances* could have afforded even the leaſt hopes of Succeſs.

The

The *Event* of this was happy beyond Expreſſion: And the *Madneſs* of *Popery* and *Arbitrary Rule*, was ſtop'd in the Vigour and Warmth of all it's Power, and Hopes. But even yet, ſomething farther was wanting; And *that* was, to fix the *Succeſſion* to the *Crown*, in ſuch a Manner, as the *Experience* of *Feeling*, and *Common Senſe* in *Judging*, of neceſſity directed the Nation to do. This *Day* muſt have been mark'd with ſomething very different from a *Bleſſing*, if the *Revolution* had ſtop'd where it began; and, after a little preſent Reſpite, had deliver'd the Nation back again, into *Popiſh* Hands. And where indeed ſhould We *now* ſearch for the *Bleſſing* of the *Reſtoration*; if We did not ſee it, and feel it, in the *Bleſſing* of the *Proteſtant Succeſſion*.

This was the Great View of Heaven, in it's firſt Deſign. And, therefore, We ſee with pleaſure, that, when it was reſolv'd

ſolv'd by Providence to make *this Day* memorable by the *Reſtoration* of the *Royal Family*, and our *Legal Conſtitution*, it was reſolv'd by the ſame good Providence, that, in the very ſame *Year*, upon the very *Day* before this Great Work was to be accompliſh'd, a *Prince* ſhould be born, in Whom that *Reſtoration* ſhould, in due time, centre; and to Whom alone it ſhould be reſerv'd, to compleat the *Bleſſing* for *Us*, and to tranſmit it down ſecure, to our Poſterity, in his own *Illuſtrious Houſe*.

This, I ſay, is the *whole Scene* of *Providence*, which *this Day* open'd; and which, taken in one View, can alone be ſaid to make it a *Bleſſing* to *Us*, or to our Children after Us. If you view the *Reſtoration*, without the *Revolution*, and the *Proteſtant Succeſſion*; it leads you directly to a *Popiſh Prince*, holding an Arbitrary Hand over all your Liberties; tearing up the Fences of all your Laws; fixing all *Right* in his own Will

and

and Power; and perſecuting all his Subjects into the Exerciſe of his own, Superſtitious, Idolatrous, and Cruel Religion. And this is the whole of the *Bleſſing*, in which you would ſee it end at laſt. A Bleſſing, which may be a fit Reward for the *Slaviſh Bigottry* of *Papiſts!* But for *Proteſtants* — fit only for *Thoſe* of them, who deſerve it. And *They* deſerve it, who chuſe it; whom no Experience, no Conſideration, no Miracles of Providence, can engage to prefer their own Happineſs before their own Deſtruction.

But if We view the ſame *Reſtoration*, in another Light, as the *Reſtoration* of our *Legal Conſtitution*, ſecured by the late *Revolution*, and fix'd by the *Settlement* of the Crown in the *Proteſtant* Line; it appears a Bleſſing to *Us* indeed, by leading Us to the *Happineſs* which We our ſelves at preſent ſee, and feel; but cannot deſcribe.

We have now, therefore, by an eaſy and natural Train of *Facts*, brought down our Thoughts to the preſent Times, in which our Eyes behold the *Grand Deſign* of *this Day*, brought to Maturity; and plenty of Happineſs held forth to Us, if We have any Senſe or Notion left of what Happineſs Means, by the *Proteſtant Succeſſion* now taking place. A Bleſſing, recommended to Us, by the immenſe Difficulties caſt in it's way, before it could be ſettled by a *Law*; and the various Hazards of looſing it, ſince it was ſo! And a *Bleſſing*, which, unlike the other Bleſſings of this World, fully anſwers, in the Enjoyment, all the Expectations which it raiſed in the *Proſpect*.

If it be the greateſt Happineſs that can be taſted in Humane Society, to be governed by *Laws*; We *feel* our ſelves, and all our Concerns, under the Influence of a *Legal Government*. If it be certain

certain that *Thoſe Princes* are beſt qualifi-ed to govern well by *Written Laws*, who have govern'd well without them; this is a peculiar part of our Happineſs, to have the Execution of our Laws, and the Preſervation of our Rights, veſted in a *Prince*, who never betrayed, even when his Will was his Law, the leaſt Inclina-tion towards any Deſigns, but what are the Dictates of the ſtricteſt Juſtice. And if it redoubles a Bleſſing, to foreſee it flou-riſhing amongſt our *Poſterity*, in future A-ges; let this be acknowledged a great ad-dition to our preſent Happineſs, that We may promiſe it to our Children after Us, under the Influences of Thoſe who are to ſucceed Him.

This is ſuch a *Syſtem*, ſuch a *Collecti-on* of *Bleſſings*, as ought, in Juſtice, to be view'd with the moſt paſſionate Sen-tentiments of Joy and Thankſgiving. A *King* upon the Throne, form'd for the Happineſs of All who live under the Shadow of his Authority: By his ex-

perienced Virtues, entitled to the *Love* and *Affection* of his *Subjects*; and by the *Laws* of their Country, (built upon the Fundamental Laws of Humane Society) entitled to their *Allegiance*: Great in *Himself*, if the perfection of Justice, and Honour, and Equity, be true Greatness; and Great in his *Illustrious Family*, if the Prospect of transmitting Blessings to Posterity, by a Line of Princes descending from Himself, makes up any part of Greatness: And in a peculiar manner, Great in his Influences upon the present State of this Nation, as He stands possess'd of an Unshaken steadiness of Soul, not to be moved from his People's Interest; and of a Firmness of Mind, uncable of the Impressions, either of Fear, or of Inconstancy. Without which Noble and Happy Accomplishments in the *First Possessor* in that *Illustrious House*, which the Providence of God hath now fix'd upon the Throne, it may justly be feared, that this Happy

Settlement

Settlement might by this Time have been ſhaken, and the Bleſſings of the *Proteſtant Religion*, and our *Legal Liberty*, (for which We have been ſo many Years contending,) might once more have been in danger of vaniſhing from our Sight.

And even ſtill, the Suſpicion of ſo much Happineſs ceaſing in time to come, might be very uneaſy to Us, if We did not ſee in his *Royal Heir*, and *Succeſſor*, a Noble and Generous Zeal, avowed with all the Tokens of the moſt Sincere and Upright Heart, for the ſame invaluable Goods.

Nor will I ever omit, when I am recounting the Inſtances of our Publick Happineſs, to mention that *Race* of *Princes* to come: From *Whom*, what is it that We may not expect? When We not only think of the Examples of Good Government they will have ſeen; but conſider them now under

der the Eye and Direction of a *Princeſs*, in whom the perfection of Good Senſe, and the perfection of Good Nature, are United; and out-done by nothing, unleſs by that Sacred Regard to *True Religion*, which will make her Story the Delight of Good Men in Ages to come.

This is the Fabrick of Happineſs in which our Souls may take their Reſt. How much *leſs* than this, might We our ſelves have been well contented to hope for? And, indeed, What *more* than this, could any Nation under Heaven well wiſh for? And yet,— Againſt this whole *Scheme* of *Bleſſings*; againſt their own, and their Neighbours Security; againſt their own *Laws*, and *Liberties*; againſt the Eſtabliſhment of every thing valuable in this World; We have ſeen a *Rebellion* raiſed, by the Wicked Perverſeneſs of Men, without the Pretenſe of a Provocation, beſides the ſingle Provocation

tion of offering them Happineſs, in a Way, and by the Hands, which They were not pleas'd to like: And this, before their Paſſions had any thing offer'd to them, to ſet them on Fire. And We have ſeen an *Adminiſtration* reviled, and inſulted, by Thoſe, who themſelves had taſted nothing but Good from it.

When one reflects with Coolneſs upon what hath lately paſt amongſt Us, it ſeems as if the fullneſs of Happineſs had it ſelf ſet on fire the reſtleſs Malice of Thoſe, who were reſolved not to acknowledge or enjoy the Bleſſing offered them; and that the Rage of Enmity hath been forced to be raiſed the higher, and the louder, by all the Management of Artifice, becauſe there ſo was little to complain of.

But this is the Glory of an *Adminiſtration*; when Thoſe who moſt

revile

revile it, cannot do it without bearing Teſtimony to it themſelves. It is the Glory of an *Adminiſtration*, when the Reproaches, with which it is to be loaded, are caſt into *Future Times*; when the bittereſt Enemies it hath are forced to call in the help of the moſt fruitful Invention; and, for want of preſent Grievances, to fill the Minds of Men with the Suſpicions of Evils to come. It is the Glory of an *Adminiſtration*, when, before it can be blackned, and made vile, the Names, and Natures, and Boundaries of Things, muſt be alter'd and remov'd: *Light* put for *Darkneſs* and *Darkneſs* for *Light*; *Legal Juſtice*, (though mix'd with more *Temper*, than ever yet was ſeen, in any Nation, upon a like Occaſion,) treated with the Indignity, due only to the *Heighth* of *Injuſtice*; the moſt neceſſary *Self-defenſe* reviled as *Cruelty*; and a *Falſe Compaſſion* placed in the Seat of *Mercy*; the *Safety* of a *Whole Nation*, and all

all it's Concerns, weighed in the Balance againſt *Trifles*; and even *Popery* itſelf painted with *Truth*, and *Meekneſs*, and *Love*, in it's Face, as an harmleſs agreeable Thing, worthy to be received with the open Arms of Friendſhip, by Thoſe, it would devour.

When theſe are the Methods of attacquing an *Adminiſtration*, it is a very happy Sign, that they, who make uſe of them, have occaſion heartily to wiſh it much worſe than They find it; and a very ſtrong Argument to all Good Subjects, to wiſh as heartily that their Country may never know the want of an *Adminiſtration*, which is not reviled by it's *Greateſt Enemies*, unleſs it be in ſuch a Manner, as to add to it's Reputation and Honour.

What is it, that an Uneasy, Thankless, Generation of Men would have? Blessed be God, The Publick Efforts of their Malice are once more dissipated. They are conquered in the Field. But their *Spirits*, and their *Tempers*, and their *Designs*, do not at all appear to be conquer'd: If We may judge from their Indefatigable Diligence and Art, in filling the Heads of their Well-wishers, as soon as *one* Desperate Attempt is over, with Hints and Expectations of *Another*; and from the Unparallel'd Insolence of their Agents and Followers, even whilst They are begging and waiting for Mercy.

It may be very hard, to find present and effectual Remedies for so great Evils. But this *One* thing, I am sure, is very plain, and very proper to be mentioned, that, in order entirely and successfully to conquer such *Enemies*

mies, We muſt firſt conquer *Our ſelves*. ——Did all who truly wiſh well to the preſent Eſtabliſhment, unanimouſly purſue the ſame *good Ends*, there would be no ground for Fear. But whilſt the Paſſions of Well-meaning Men, upon every Trifling and Private Occaſion, join themſelves with the *Deſigns* of Thoſe who certainly mean our Ruine; it is *this* that ſwells the Current; and that feeds the Inſolence and Expectation of the Common Enemy.

But, to conclude; If a long Series of Experience can make any Nation wiſe, *We*, of all Nations in the World, have that Advantage. We are not only made happy; but made happy in thoſe Methods, which cannot but teach Us to value our Happineſs; whilſt, That which *Others* learn by Reflexion and Judgment, *We* have had brought home to Us by the Senſe of *Feeling*, and

Eye-ſight. The Enemies of our Happineſs themſelves, ought to learn Conviction from All that this Nation hath been Witneſs to; and to become Friends. And for Thoſe, who are truly *Friends* in the main and eſſential Points of our Happineſs; certainly it is Time for all of them to think it Wiſdom, to give up even their private Schemes, and Notions, as well as their private Reſentments and Views, to the Public Good; and, at length, after ſo many Viciſſitudes of Hope and Fear; ſo many Struggles between Life and Death; ſo many Hazards and Dangers eſcaped; to unite in ſtrengthning, inſtead of weakning, the Hands of *Thoſe*, who have it in their Will, as well as in their Truſt, to eſtabliſh Us upon a Foundation never more to be ſhaken: That ſo, the *Beſt of Kings* may have the *Beſt* of *Subjects*; and, Authority and Law, Obedience and Liberty, may be ſeen united, in all their

their Vigour and Glory; and descend down, with the Blessings which accompany them, to all future Generations. Which God grant for the sake of *Jesus Christ*, his only Son, our Lord!

FINIS.

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